

Preached Sun. am. April 8, 1877, Branchville:¹⁹⁵

- Sun. Ev. Oct. 7, 1877, Branchville¹⁸⁸ again. (last in B)

Sermon¹³³ (rewritten into its present form) Sun. a.m. Dec. 9, 1877.

Psalm xlii, 11: Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance & my God.

The Bible meets our greatest want² when it bids us hope in God. There are times in every life when external forces come in upon one with such overmastering power, that there is nothing to be done but to endure, & wait, till the storm be overpast. And as the voyager upon the trackless ocean, who may ^{while yet at the wharf} indeed have given admiration chiefly to the furniture & the comforts of his steamship, ~~while yet at the wharf~~ comes when ~~in the~~ surrounded by the perils of the deep to appreciate rather the ~~charts & compass~~ powerful engine, the charts & compasses, & above all, the stout anchors against the storm: so upon the greater voyage of life ^{there comes} to every one of us ~~at some time or later~~ ^{times when} ~~the power whose security the only resource at all adapted of any to~~

3 ~~value of Divine grace above all~~
~~the diversions that may please but~~
~~cannot save.~~ meet our need. Oh how
do we then recognize the fitness of
the Bible-phrase, that ~~hope~~ we
have hope in God as "an anchor
of the soul" (Heb. vi, 19)! How ~~exactly~~
for us ~~seems~~ the call to hope?

Perhaps the present is such a
time to some who listen to me.
Was my text a welcome sound in
your ears? I would commend its
sweet message to you. In your
season of ~~anxiety~~ & disappoint-
ment, or burden, or loss, or anxie-
ty, or repression, & in the midst
of its pain, let God's blessed word
enter your heart, that you may
rest in hope!

The Psalmist bids his soul

put hope in his God. Is David's 4
God yours? ~~Have you learned in~~
the calmer days of your onward
way, to distrust the treacherous
depths of this world thro' which
you are passing, & rely only upon
that direction which ^{only} knowledge of
God alone gives? Have you a
knowledge of the Lord Jesus X^c which
has developed a love for Him, ~~in~~
so that your ~~are~~ ~~evident~~ copy-
ing His ~~merits~~ & ~~own~~

delight in His ac-
quaintanceship has been drawing you
closer & closer to Him? Very essential
is such a transforming knowledge to
a hope in God. Can we hope in
Him whom we know not, or
know not enough to trust? Faith
is the foundation of hope; so neces-

4 say, that it is often mistaken for
it. (The English translators of the Old
Testament have twice ~~rendered~~ given
that meaning to the Hebrew קָוָה
"hope" - Job. xiii, 15, & Isa. li, 5; & twice
also, on the other hand, have given
the translation "hope" to the Hebrew
 אָמַן = "trust" - Job vi, 20, & Psalm xxii,
9.)

Hope is the ~~continuation of~~
~~faith~~ "daughter of faith," ^{borrow} the
phrase of the poet Campbell - re-
served for acute action in times
of distress. ~~Faith~~ What faith believes,
hope expects; what faith accepts,
hope seeks. Faith looks upward;
hope looks forward. The definition
of hope is "desire of good, accompa-
nied by expectation"; & the expec-
tation in a ~~the~~ hope is drawn

from faith. Here that expectation⁵
which faith makes possible withdrawn,
the remaining desire would be only
torment.

In endeavoring to incite to the
feeling which our text proposes, then,
the attention must ~~be~~ mainly be put
upon such grounds of expectation as
faith has offered & justified. I say to
you, dear friend, Hope in God, by the
aid of considerations which are
already matters of profound & joy-
ful conviction in your soul.

1. Hope because He who has
given you Christ surely will
add to you all needed food.

~~Your present distress, however
painful, is greatly aggravated by
that ~~natural~~ tendency of our nature~~

6 which makes ^{what you have already endured} ~~the present~~ an index of the future, & forebodes ^{to you} continual misery. The lower animals, when they suffer pain, seem to have an advantage over us in that they simply endure, without thought, until it is over. But we are children of the future, it was not until the world had advanced beyond its childhood that ~~language~~ they found use for a present tense; life was made up of what had been & was yet to be.

You can judge of the future, by the past. It is in the nature of ^{the} human reason, to make the past, or the present, an index of the future; & that peculiar ^{indeed,} is working to the aggravation of your pain. ^{Now, while} ~~your attention~~ ^{you} are feeling the im-

pression of the miserable present. 7
The lower animals, when they suffer a pain, ~~just endure~~ & do not think at all & simply endure until ~~it~~ it is over. But neither can they have any benefit therefrom, or any future, whatever. But we, with our reason, can not but look forward to the future; & when, as now with you, we color ~~colored~~ it with the somber hue of the present, we add pain to pain until it is, indeed, well nigh intolerable. But ^{it is possible for you to} ~~call to mind~~ ^{use this} nature of yours to better advantage. You have not always been afflicted as now; ~~call to mind~~ let you thro' leave this distressing foreground for a little, & recall other parts of the great picture of your life thus far. Is there not somewhere there a scene where you ~~disturb~~ were in perhaps another distress; when the misery ~~character~~

8
simplicity of your own character
has been made evident to you, & you
were trembling lest a just God should
refuse to you His favor? Can you
not, looking back upon that scene,
perceive again the well-remembered
Sun of righteousness arising upon
you — how there was a time
when you realized that God so
loved the world, you in the midst,
that He gave His only begotten Son
that whosoever believeth on Him
should ~~not~~ ^{not} perish, but have ever-
lasting life? Remember, then, not
~~that~~ this present moment of afflic-
tion, but that joyful experience of
deliverance. ^{they are both matters of your consciousness, &} Are you ^{not} always in
the hands of God? ^{it is a privilege of your nature to} You may
judge that He will do for you, as
He has done. Do not your fear lest
God will not deliver you from this

present trouble? But if He were
going to refuse you any good,
would He not have refused you
the costliest, the greatest, rather
than the least? Yet He so loved
you that He gave ~~you~~ a
Savior from sin. And

21. What shall we then say to these things? —
God be true, who can be false?
He that spared not his own Son, but deliv-
ered him up for us all, how shall he not with him
also freely give us all things?

Be encouraged then to arise from
dumb despair, & take your distress
to your God. Your wants are mat-
ter of tender compassion with Him;
lay them before His throne. Ask,
& you shall receive; that is His
promise. Let me repeat ^{once more that} this hope
must spring ^{so now when you encourage yourself with God's promise} from ^{faith}; do not
ask of ~~him~~ who is more ready to
give to you than an earthly father
unto, anything that your conscience
tells you ~~of~~ He ought not to grant.

10 - Nothing is impossible with God,
you may ask what you will; ^{but let it be} that
which your conscience approves, & accord-
ing to your faith it shall be unto
you; only shun seeking a Divine
complicity with an unworthy man.

But your poor hurt heart will
say to me, perhaps: "Relief is so long
in coming, that I am melted, &
fear it will never come at all."

Ah! but, dear friend, go back to your
ground for expectation again, & see
how sure it is. How long the
patriarchs & prophets looked & longed
for the Messiah, your Messiah,
& how their hearts were disturbed!
They had to die in faith, not hav-
ing received the promise; but the
promise came! Yes, & when He

came, it was so plain that He
came at just the right time; so
that an apostle was moved to say
"God sent forth His Son when the
fullness of time was come."

God, who alone knew when that
fullness of time would come, like-
wise knows as we cannot when the
fullness of the time for the thousand
deliverances that we need, will come. When
all is ready, He will bid us to the
supper He has prepared - the com-
& mine of providential peace & ad-
vantage. Now looking back from
that blessed moment, as God now,
~~looks~~ while yet we are suffering,
~~He~~ is looking forward to it, we shall
say with a great content filling our
hearts: "My dear Lord knew better than
I did, & I bless Him that He compelled"

12 me to wait. It could not have been well otherwise. My cup runneth over now."

2. Hope because He who loves you even better than you love Him would not allow this trouble upon you but to better you.

If you are a parent, would you not allow the surgeon to take a mangled limb of your dear child & strain it back into place, tho' the cruel operation brings the sweat of agony to the little sufferer's brow, while every frown is like a knife to your heart?

Would you forbid the stern operation? Or would you not allow the ~~knife~~ sharp edge of the lancet to be applied to a festering wound, because the ^{child would shrink back from the} pain that must

13 accompany it? No, you would not refuse; you would yourself bring the surgeon; & it would be from no ~~wild~~ cruel feeling, nor indifference, but your parental love, that would do it. The broken limb must be set, the festering finger must be cleansed, or worse evils than the present pain will follow; & because, in a position where you can command something like calm judgment, you consider which evil is greater, you do what the whole world would call kind & sensible, & allow the unavoidable pain to be inflicted.

And ^{must} ~~not~~ God, who gave His dear Son to the cross for your healing, allow this present suffering to torment you did not His love perceive

14 good to come out of it above all its evil?

So, ^{certainly} ~~at least~~, Bible testimonies & narratives teach us, & so the saints of the Bible have often acknowledged. "His good for me," says a Psalmist (exix, 71) "that I have been afflicted; that I might learn Thy statutes."

to the Lord. In His word, written, you shall find promises without number of His favor; in His Word incarnate is the explanation & the fulfillment of them all.

Consider then these messages, & remember that they are attested by the blood of Jesus, the Son of God.

THUS saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?
2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

10 ¶ Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

13 LIKE as a father pitieth his children, so the LORD pitieth them that fear him.
14 For he knoweth our frame; he remembereth that we are dust.
15 As for man, his days are as grass: as a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
18 To such as keep his covenant, and to those that remember his commandments to do them.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.
2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

My brethren, are not these encouragements to hope that should move the heaviest heart? Look up to God, hope thou in Him; surely He is the

7 Jesus, who died on Calvary to
redeem ~~me~~ from the curse of sin
your soul & mine, He it is of whom
the Psalmist like unto the Hebrews
say: Thy throne O God, is forever & ever;
Jesus is prophesied by the wise man
when he says of Wisdom that she too
possessed Wisdom in the beginning
of this way; John says that all things
were made by the Word of God Jesus
X^c; & it is an apostle of Jesus who
speaks of all things being upheld by
the word of His power.

This, then, is our first ground of
hope: that the Almighty God lives
to be your Savior. Is there trouble
anywhere in your life? seek not the
diversions of the world, but take it

11 The Lord knoweth the thoughts of man, that they are vanity.
 12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;
 13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Three of the Apos-
 tles, ^{also} present the doctrine of the benefits of

1 71 It is good for me that I have been afflicted; that I might learn thy statutes.
 2 87 Before I was afflicted I went astray: but now have I kept thy word.

affliction — Peter, & James, & ~~Paul~~ the writer to the Hebrews.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
 4 Ye have not yet resisted unto blood, striving against sin.
 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
 7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?
 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
 9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
 12 Wherefore lift up the hands which hang down, and the feeble knees;
 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
 2 My brethren, count it all joy when ye fall into divers temptations;
 3 Knowing this, that the trying of your faith worketh patience.
 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
 6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
 7 Casting all your care upon him; for he careth for you.
 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
 9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered a while, make you perfect, establish, strengthen, settle you.

One is persuaded to hope while distressed by trouble, when he is convinced that some great good shall ~~be wanted out~~ be a result of his suffering. And with assurance how

1 health of thy ^(omit) countenance & thy
Eos.

2. But again, consider:

That ~~God~~ your God is securing
your ultimate welfare ~~by~~ in & by
~~the~~ your very troubles themselves.

It is the natural desire of the heart,
in every trouble, that a speedy end may
come. Of that I may speak further
on; but here it is to be remarked that
that God awakens another desire in
the heart, with that anticipation of
its success which we call hope; &
that hope is: That when the end comes,
it may appear that the affliction
was of some use to us.

The words of the Psalmists are plain
upon this point:

"both scripture & ~~history~~ experience lead us! "All things are full of labor"; there is hardly a great work accomplished among men, but is the ~~reward~~ ^{result} & reward of weariness & suffering, anxiety & toil. In the history of nations, what ~~was~~ ^{was} blood has flowed, that ~~to~~ ^{to} establish the principles which we hold as our birthright! — The blood of the martyrs was the seed of the church; Luther's struggle with conscience brought out the great Protestant doctrine of justification by faith alone; the foundations of our American republic are strong because they were laid deep in the trials which the sturdy Pilgrim Fathers bore on the sea a winter's sea

& a more inhospitable shore. A¹²
pison gave Bunyan the leisure which
produced the Pilgrim's Progress. It is
the agonies of a race that have given
~~us~~ Uncle Tom's Cabin literature. Had
Milton not lost his eyesight, we should
have missed these exquisite lines:

Not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud, mist, & ever-during dark,
Surrounds me, from the cheerful rays of men
Cut off, & for the book of knowledge fair
Presented with a universal blank
Of nature's works, to me expunged & ras'd,
And wisdom alone entrance quite shut out.
So much the rather thro' celestial light,
Shine inward, & the mind thro' all her powers
Inadiate; there plant eyes; all mist from thence

13 Purge & disperse, that I may see & tell
of things invisible to mortal sight.

Suffering has been a great boon
to the world. The ~~blood~~ groans & blood
of the Holy One have atoned for the
sins of many. Israel went of neces-
sity into the wilderness, to unlearn her
follies & Egyptian errors, & to find out
God; Elijah followed her into the same
school, & there also our Savior sub-
mitted in the days of His flesh, to
suffer for a time the temptation of
Satan. ~~Sooner~~ Every one of us has

his ~~own~~ wilderness-season. Well is it
if we bear the yoke in ~~our~~ our youth,
~~we are mercifully dealt with of God,~~
~~if it comes to us any time before~~

it is of the Lord's mercies when 14
even in the decline of life we are
taken apart into a lonely place to
meditate on things forgotten in the
busy world. To Napoleon, the lonely
island brought, perhaps, but little food;
but John the Apostle perceived there
a vision from God. The miser-
ness, the desolation, the sorrow, the
care— God will bless them, He
bids us hope.

~~3. Consider, further:~~

My heaven! Your time of affliction
is a time of opportunity. The din of
the world is graciously hushed by
him Who misseth all things, that
your ear may be caught by that
still small voice within you. Do

not waste the precious moments in
 complaint; but busy yourself with
 discerning the teaching of God. The
 chief witer in prison ~~was~~ cried out:
 I do remember my faults this day.
 How precious a Judge is that who
 before the fatal trial shall occur, call
 you privately to the bar & name you
 of the certain judgment due you,
 & the no less certain grace of an
 Advocate willing to plead for you, even
 Jesus Cr. the righteous! If you will
 receive it, in your afflictions there
 is found for hope, when you lay
 a firmer hold than before on Gods
 only savior for your soul.

3. Consider, further: omit

(omit until p. 16)

That, in view of what has already¹⁶
been considered, God will surely give
you present strength not only to bear
your afflictions, but to gain ~~the~~
~~the~~ steadily the benefits He means
you to obtain.

(After question on old p. 16.)

Consider how true these words have
been proved, in the endurance of David
the Psalmist in his bereavement of his
children, of the Apostles in their missionary
lives & their death as martyrs.

God will help you to bear sorrow, if you
ask Him; he that asketh receiveth. There
can be no doubt on that point; & your
own experience that He ^{has} given you peace &
freedom from sin, may be your proof that
it shall be so with you.

A

~~How much better such reflections as~~
Hope then, in God: because of what you

Received 3rd April 1877

Rev. Mr. Selden

Dear Sir

Your letter of 28th of Mch was received & in reply I would say that, if it is the desire of our People, then to secure a settled pastor as soon as possible.

If you should know of a man, who you can recommend, that would be likely to settle here, - and we his name & we will give him a hearing - Thanking you for the interest you manifest in our work, as a Church & Community.
Yours respectfully
Wm Freeman

have already learned of Him; that He Who
has given you X^c will in ^{like} ~~the~~ fullness of
time also give you all ~~needed~~ food;
you need; that ~~the~~ your heavenly Father's
love is your guarantee that this evil is
to your food; that He Who has begun
a good work in you will also (Phil. i,
6) perform it until the day of Jesus X^c.

How much better are these Encour-
agements for you in time of sorrow, than
the vain diversions of the world! They
are many: the dance, the play, the game.

from the unhappy multitude. The married
fashionables, the overworked store-boy, the
restless man out of work, all try these
diversions from a cast-down & disqui-
eted soul.

~~And yet~~ it is plain to be seen that they
cannot ~~rise~~ dispel that disquietude.
The stream cannot rise higher than its
source; so the ^{benefits} ~~with~~ that these amuse-
ments ~~furnish~~ can hardly surpass the
poor estate of those who furnish them.

An ~~man~~ eminent physician ~~was~~ in England
was sought by a certain man, who com-
plained of low spirits & hopelessness. "Go
and see ~~at~~ the theater," said
the physician, naming the pantomi-
mist whose parts were then the
amusement of London. "Alas! sir," said
the sufferer, "I am he!" What a poor

5 comfort are the masters of comedy,
themselves the victims too of the world's
miseries! I said of laughter, it is
mad; & of mirth, what doeth it?

Besides, what the heavy heart wants, is
not diversion, but comfort, seeing that
it cannot immediately have cure. After
the play is over, when the dance is out
& the lights are fled & garlands dead,

the pain at the heart returns as
with a rebound; one is ^{little} ~~more~~ the better
totally diverted from it for a time.

~~Contract with such a barren lot, the
peace that settles down in the soul of
a little child that buries its head~~

~~in its mother's lap, & receives the sweet
sympathy & love of that wonderful
presence! Such may God be to you,~~

~~dear mourning friends! ~ to one whom~~

One evening, some years ago, as
I was walking up Broadway, the 10
doors of a fashionable theater opened,
& its audience poured out by me into
the street. I stopped in wonder, at the
faces that I beheld. ~~It seemed some~~
~~in that brief space, but there was~~
~~They bore, it seemed~~
They bore the unmistakable marks of almost
every grief that afflicts the life of
man. Anxiety, ~~failure~~ failure, ~~poverty~~
disappointment, failure, poverty, bereave-
ment, disease — these had severally
been carried by their weary possessors
within those halls, that for an evening
at least their strings might be deadened,
& their pangs forgotten. In a sense
far more painfully literal than I had
ever considered before, the theater was
indeed a diversion to those its patrons.

" It is the oldest, & the greatest, that men have invented. But as I saw that company when the diversion was over, & each was resuming his own burden at the door, as the Turks take again their sandals for the street, I thought: What an infinite difference between reliefs divine, & human! The one but causes forgetfulness for an hour: the other sets a continual desire before the soul, & awakens the expectation of its attainment!

~~If then there is one weary heart in this assembly today, cast down & disquieted & willing to look to any source that promises relief, let me invite you to believe this holy Book, & come with David to the tabernacle~~

when a wise clergyman once agreed
to pray for rain upon his heretic
parishioners. He bade them set a
day ^{of prayer} ~~when~~ all would be content to
have ² their ~~rain~~ little segment of
the earth watered; nor was he sur-
prised when he discovered that
not only not all, but hardly any two,
~~could be~~ ^{no} could agree to select
the same day. The consequence was,
that none of them got ^{any} any
prayer made. The rain ^{however} however,
came ^{just} just as opportunely.

To one who looks to X^c only for good, who delights in Him, & has experienced His assimilating grace, yet is now in heaviness thro' affliction, I say: Hope (hold on, anchor, till better time)

1. Because He Who has given you X^c will give you all needed food in the fullness of true

2. loves you even more than you love Him, would not allow His trouble upon you but to better you

3. Who has made you like Him in other traits, can & will make you like Him in enduring present evil.

How much better these thoughts, than to be driven by the sudden stress of trouble to empty cisterns! Mallack's theater.

My dear Sir,

In the confusion attendant upon my moving my office from Branchville, I am not able to lay my hands on papers as I want them.

Did I ever pay you for the Maps of Chambers Cyclop. the bill for which dated Aug. 2, I inclose? I sent you a check

(No. 127, on Dover (N.J.) Bank) for \$11.12,